

Copper coins of 5, 10, 20 paras (or faddahs, 40 to the piastre) and 1 piastre are also coined. The kees, or purse, of 500 piastres, is equal to about £5, 2s. 6d. The khazneh, or treasury, consists of 1000 purses. 97½ piastres are given for the English pound sterling. Besides the regular

Egyptian currency, European coins of all kinds are commonly employed in Egypt, especially the English sovereign, the French Napoleon, the Venetian sequin, the Spanish doubloon and dollar, the 5-franc piece, and the Constantinople coins. (s. L. P.] (R. S. P.)

INDEX TO ARTICLE EGYPT

Aboo-Keer, 709.	Bubastis, 769.	El-Fustât, 770.	Inhabitants, ancient, 713;	Memphis, 770.	Rameses I.—III., 738, 739.
Abydos, 775.	Cairo, 751, 769.	El-Geezeh, 770.	modern, 723.	Meneh, 721.	Religion, 714, 724.
Adfoo, 783.	Campbell's Tomb, 772.	El-Karn, lake of, 709,	Irrigation, 708.	Menptah, 739.	Revenue, 786.
Agriculture, 707.	Cambyzes, 743.	774.	Iseum, 768.	Menseleh, Lake, 709.	Romans, Egypt under,
Alexandria, 767; battle	Canals, 789, 784.	El-Karnak, 777.	Ismail, khedive, 766.	Meydoom, pyramid of,	748.
of, 760.	Chronology, 728.	El-Kurneh, 779.	Isnè, 782.	773.	Rosetta, 768.
All Bey, 798.	Cleopatra VI., 747.	El-Medeneh, 774.	Jews, 728.	774.	Safa, 768.
All Paaha, 761.	Climate, 702.	El-Minyeh, 774.	Karnak, 777.	775.	Saladin, 753.
Amasia, 743.	Condition of country,	El-Mo'iza, 750.	Khedive, 766, 784.	Money, 787.	Science, 722, 726.
Amenophis I.—IV., 737,	707.	El-Ussar, 776, 777	Khurshêd, 761.	Monuments, 768-784.	Senofers, 738.
738.	Copts, 728.	Exodia, 740.	Kinè, 776.	Muslims, Egypt under,	Setee I., II., 738, 739.
Amenophium, 779.	Cotton, 708, 786.	Exports, 787.	Labyrinth, 774.	749, sepp.	Setheum, 779.
'Amr, 749.	Courts of justice, 724	Expenditure, 786.	Lakes, 708.	Names of country, 700.	Shepherd kings, 725.
Amusements, 721, 726.	Crusades, 762-756.	Edtimee caliphs, 730.	Language and literature,	Neku (Necho), I., II.,	Sheshonk, 742.
Animals, 711.	Cultivable land, 706.	Felyoom, 774.	721, 726.	742, 743.	Silius, 763.
Antinoëpolis, 775.	Dahshoor, 773.	Festivals, 727.	Laws, 719, 724.	Nile, 705.	Simoom, 703.
Army, 720, 785.	Damietta, 768.	French occupation, 709.	Luxor, 776, 777.	Nomee, 701.	Sphinx, 772.
Artaxerxes Ochus, 744	Darius, 744.	Fruits, 710.	Manfaloot, 775.	Noureddin, 752.	Statistik, 784.
Arta, 722, 726.	Debt, 786.	Funeral rites, 722, 728.	Manners and Customs,	Ombos, 783.	Superstitions, 719, 725.
Asaseef, 781.	Delta, 768.	Gebel-es-Silsileh, 763.	720, 725.	Palace, supposed, 780.	Syene, 783.
Aswan, 783.	Dendarah, 776.	Geology, 704	Manufactures, 786.	Phila, 763.	Tania, 769.
Asyoot, 775.	Deserts, 784.	Government, 719, 784.	Marriage customs, 720,	Population, 723.	Telegraph lines, 786.
Benee-Hasan grottoes,	Diseases, 703.	725.	725.	Position of country, 700.	Thebes, 776.
774.	Dionities, 718.	Measures, 787.	Medeonet-Haboo, 780.	Post-office, 785.	Thothmes I.—IV., 736,
Benee-Suwey, 774.	Divisions, 701.	Medonet-All, 760.	Memlook sultans, 757.	Psametik, 743.	737.
Beybars, 755.	Dress, 713, 723.	Memlook sultans, 757.	Memnon, Vocal, 779.	Ptolemies, 745-748.	Tombs of the Kings, 782
Boya, Memlook	Edfa, 783.	Memnonium, 779.	Ramesium, 779.	Pyramids, 732, 771-774.	Tura, 773.
of, 762, 764.	Education, 724, 785.	Imports, 787		Railways, 782.	Vegetable products, 710.
Boolak, 763.	Eliethya, 782			Weights, 787.	

EHRENBREITSTEIN, a small town in Prussia, in the circle of Coblenz, situated on the right bank of the Rhine, and connected with the town of Coblenz by a bridge of boats, is of importance as possessing a magnificent fortress erected upon a precipitous rock 401 feet above the Rhine. The castle which occupied the site of the modern building is said to have been presented in 636 by the Franconian king Dagobert to the archbishops of Treves. It was twice taken by the French—in 1631 and 1799; and at the peace of Lunéville in 1801 they blew it up before evacuating it. At the second Peace of Paris the French paid 15,000,000 francs to the Prussian Government for its restoration, and the works begun in 1816 were completed in ten years. The town possesses a few ships, and has a wine and carrying trade. In 1875 the population, including the garrison, was 4901. See COBLENTZ.

EIBENSTOCK, a town in Saxony, in the circle of Zwickau, is situated on the borders of Bohemia, 16 miles S.S.E. of Zwickau. It possesses chemical and tobacco manufactories, and tin and iron works. Lace-making was introduced in 1775 by Clara Angermann. It has also a large cattle market. Population in 1875, 6553.

EICHENDORFF, JOSEPH, FREIHERR VON (1788-1857), a German poet and romance-writer, was born at Lubowitz, near Ratibor, in Prussia. He studied law at Halle and Heidelberg from 1805 to 1808. After a visit to Paris he went to Vienna, where he resided until 1813, when he joined the Prussian army as a volunteer. When peace was concluded in 1815 he left the army, and in the following year he was appointed to a judicial office at Breslau. He subsequently held similar offices at Dantzic, Königsberg, and Berlin. Retiring from the public service in 1844, he afterwards resided successively in Dantzic, Vienna, Dresden, and Berlin. He died at Neisse on the 26th November 1857. Eichendorff was one of the most distinguished of the later members of the German romantic school. His genius was essentially lyrical, and he was deficient in the distinctive dramatic faculty. On this

account he is most successful in his shorter romances and dramas, where constructive power is least called for. His first work, a romance entitled *Ahnung und Gegenwart*, appeared in 1815. This was followed at short intervals by several others, among which the foremost place is by general consent assigned to *Aus dem Leben eines Taugenichts* (Berlin, 1824), which has often been reprinted. Of his dramas may be mentioned *Ezzelin von Romano*, a tragedy (1828); *Meierbeths Glück und Ende*, a tragedy (1828); and *Die Freier*, a comedy (1833). He also translated Calderon's *Geistliche Schauspiele* (1846) from the Spanish. Eichendorff's lyric poems were of a very high order, and many of them were set to music by composers of eminence. In the later years of his life he published several valuable works on subjects in literary history and criticism, such as *Ueber die ethische und religiöse Bedeutung der neueren romantischen Poesie in Deutschland* (1847), *Der deutsche Roman des 18. Jahrhunderts in seinem Verhältniss zum Christenthum* (1851), and *Geschichte der poetischen Literatur Deutschlands* (1856). An edition of his collected works in six volumes appeared at Leipzig in 1870.

EICHHORN, JOHANN GOTTFRIED (1752-1827), an eminent scholar, historian, and writer on biblical criticism, was born at Dörrenzimmern, in the duchy of Hohenlohe-Oehringen, on the 16th October 1752. Here his father was minister, but shortly after the birth of Johann he was appointed superintendent of the state school in Weikersheim. At his father's school and at the gymnasium at Heilbronn young Eichhorn received his early education. In 1770 he entered the university of Göttingen, where he remained till 1774. In 1774 he received the rectorship of the gymnasium at Oehdruff, and in the following year was made professor of Oriental languages at Jena. On the death of Michaelis in 1788 he was elected ordinary professor of philosophy at Göttingen, where he lectured not only on the Oriental languages and on the exegesis of the Old and New Testaments, but also on general history. In 1811 he was made doctor of theology. In 1813 joint-director of the Royal

Scientific Society of Göttingen, and in 1819 Geheimer Justizrath of Hanover. His health was shattered by an attack of inflammation of the lungs in the year 1825, but he regularly continued his prelections to a large number of students until attacked by fever on the 14th June 1827. He died on the 27th of that month. Eichhorn is the author of a good many historical works, but it is as a biblical critic that he is best known. He may almost be said to have originated the science of biblical criticism, for he first properly recognized its scope and the problems it had to solve, and began many of its most important discussions. He was the first to see the necessity of finding a firm historical foundation for everything in Christianity that was to be accepted as fact. Preliminary to his endeavours towards this end, he took for granted that all the so-called supernatural facts relating to the Old and New Testaments were explicable on natural principles. He sought to judge them from the stand-point of the ancient world, and to account for them by the superstitious beliefs which were then generally in vogue. He did not perceive in the biblical books any religious ideas of much importance for modern times; they interested him merely historically, and for the light they cast upon antiquity. The supernatural element which they contained he attributed partly to the artificial delusions of magic, and partly to the natural delusions of a superstitious time. He regarded as ungeniue many books of the Old Testament and some of the Epistles, and he was the first to suggest that the Gospels were compiled by later writers from documents which have now perished. He did not appreciate as sufficiently as Strauss and the Tübingen critics the difficulties which a natural theory has to surmount, nor did he support his conclusions by such elaborate and minute discussions as they have deemed necessary, but he may be justly denominated the founder of their school of biblical criticism.

His principal works were—*Geschichte des Ostindischen Handels vor Mohammed*, Gotha, 1775; *Allgemeine Bibliothek der biblischen Literatur* (10 vols. Lpz. 1787-1801); *Einleitung in das Alte Testament* (5 vols. Gött. 1824); *Einleitung in das Neue Testament* (5 vols. Gött. 1824-27); *Einleitung in die apokryphischen Schriften des Alten Testaments* (Gött. 1798); *Commentarius in apocalypsin Joannis* (2 vols. Gött. 1791); *Die Hebr. Propheten* (3 vols. Gött. 1816-20); *Allgemeine Geschichte der Cultur und Literatur des neuern Europa* (2 vols. Gött. 1798-99); *Literargeschichte* (1st vol. Gött. 1799, 2d ed. 1813, 2d vol. 1814), *Geschichte der Literatur von ihrem Anfange bis auf die neuesten Zeiten* (6 vols. Gött. 1805-12); *Uebersicht der Französischen Revolution* (2 vols. Gött. 1797); *Weltgeschichte* (3d ed. 5 vols. Gött. 1819-20); *Geschichte der drei letzten Jahrhunderte* (3d ed. 6 vols. Hanover, 1817-18); *Urgeschichte des erlauchten Hauses der Welfen* (Hanover, 1817).

EICHHORN, KARL FRIEDRICH (1781-1854), a son of the preceding, and a learned writer on jurisprudence, was born at Jena on the 20th November 1781. He entered the university of Göttingen in 1797. In 1805 he obtained the professorship of law at Frankfurt-on-the-Oder, holding it till 1811, when he accepted the same chair at Berlin. On the call to arms in 1813 he became a captain of horse, and he received at the end of the war the decoration of the Iron Cross. In 1817 he was offered the chair of law at Göttingen, and, preferring it to the Berlin professorship, taught at Göttingen with great success till ill health compelled him to resign in 1828. His successor in the Berlin chair having died in 1832, he again entered on its duties, but resigned it two years afterwards. In 1832 he also received an appointment in the ministry of foreign affairs, which, with his labours on many state committees and his legal researches and writings, occupied him till his death in July 1854. Eichhorn is regarded as one of the principal authorities on German constitutional law. His chief work is *Deutsche Staats- und Rechtsgeschichte*, 4 vols. In company first with Savigny and Göschen, and then with Rüdorff, he edited the *Zeitschrift für geschichtliche Rechtswissenschaft*.

He is the author besides of *Einleitung in das deutsche Privatrecht mit Einschluss des Lehnrechts* and the *Grundsätze des Kirchenrechts der kath. und evang. Religionspartei in Deutschland*.

EICHSTADT, or EICSTÄTT, originally Eistet, a town in the Bavarian district of Franconia, is situated in a deep valley on the Altmühl, about 35 miles south of Nuremberg. It is inclosed by walls, and has a very antique appearance. It is the seat of a bishop, and since 1838 of the appeal court of Middle Franconia. The making of stoneware, iron smelting, brewing, and weaving constitute its chief industries. It possesses a good many educational institutions. Among its principal buildings are the palace occupied by the dukes of Leuchtenberg, with its beautiful park, and containing a celebrated Brazilian cabinet; the town-house; the cathedral, containing some beautiful paintings and windows, and the grave of Willibald, the first bishop and founder of the town; and the church of St Walpurgis, under whose altar the bones of the saint of that name are said to rest. Near the town is the famous stronghold Willibaldsburg, occupying the site of a Roman castle, and built for a bishop's residence by St Willibald in 740.

Eichstädt was founded by St Willibald in 745. The bones of St Walpurgis were brought to the town in 871, and from that time it became a great resort of pilgrims. Through the death of Count von Hirschberg in 1305, the bishopric became one of the richest foundations of Germany. It was secularized in 1802, became a principality of E. Bavaria in the same year, and still in the same year passed into the possession of Duke Ferdinand of Tuscany, who again transferred it to Bavaria in 1805. In 1817 it was assigned to the duke of Leuchtenberg. It lost its principality in 1854. The population in 1875 was 7136.

EIDER (Icelandic, *Ædur*), a large marine Duck, the *Somateria mollissima* of ornithologists, famous for its down, which, from its extreme lightness and elasticity, is in great request for filling bed-coverlets. This bird generally frequents low rocky islets near the coast, and in Iceland and Norway has long been afforded every encouragement and protection, a fine being inflicted for killing it during the breeding-season, or even for firing a gun near its haunts, while artificial nesting-places are in many localities contrived for its further accommodation. From the care thus taken of it in those countries it has become exceedingly tame at its chief resorts, which are strictly regarded as property, and the taking of eggs or down from them, except by authorized persons, is severely punished by law. In appearance the Eider is somewhat clumsy, though it flies fast and dives admirably. The female is of a dark reddish-brown colour barred with brownish-black. The adult male in spring is conspicuous by his pied plumage of sable beneath, and creamy-white above: a patch of shining sea-green on his head is only seen on close inspection. This plumage he is considered not to acquire until his third year, being when young almost exactly like the female, and it is certain that the birds which have not attained their full dress remain in flocks by themselves without going to the breeding-stations. The nest is generally in some convenient corner among large stones, hollowed in the soil, and furnished with a few bits of dry grass, seaweed, or heather. By the time that the full number of eggs (which rarely if ever exceeds five) is laid the down is added. Generally the eggs and down are taken at intervals of a few days by the owners of the "Eider-fold," and the birds are thus kept depositing both during the whole season; but some experience is needed to insure the greatest profit from each commodity. Every Duck is ultimately allowed to hatch an egg or two to keep up the stock, and the down of the last nest is gathered after the birds have left the spot. The story of the Drake's furnishing down, after the Duck's supply is exhausted, is a fiction. He never goes near the nest. The eggs have a strong flavour, but are much relished by

both Icelanders and Norwegians. In the Old World the Eider breeds in suitable localities from Spitsbergen to the Farn Islands off the coast of Northumberland—where it is known as St Cuthbert's Duck. Its food consists of marine animals (mollusks and crustaceans), and hence the young are not easily reared in captivity. The Eider of the New World differs somewhat from our own, and has been described as a distinct species (*S. dresseri*). Though much diminished in numbers by persecution, it is still abundant on the coast of Newfoundland and thence northward. In Greenland also, Eiders are very plentiful, and it is supposed that three-fourths of the supply of down sent to Copenhagen comes from that country. The limits of the Eider's northern range are not known, but the late Arctic Expedition does not seem to have met with it after leaving the Danish settlements, and its place is taken by an allied species, the King-Duck (*S. spectabilis*), a very beautiful bird which sometimes appears on the British coast. The female greatly resembles that of the Eider, but the male has a black chevron on his chin and a bright orange prominence on his forehead, which last seems to have given the species its English name. On the west coast of North America the Eider is represented by a species (*S. v-nigrum*) with a like chevron, but otherwise resembling the Atlantic bird. In the same waters two other fine species are also found (*S. fisheri* and *S. stelleri*), one of which (the latter) also inhabits the Arctic coast of Russia and East Finmark and has twice reached England. The Labrador Duck (*S. labradoria*), which is now believed to be extinct (see BRDS, vol. iii. p. 735), also belongs to this group. (A. N.)

EILENBURG, a town of Prussia, in the province of Saxony, government of Merseburg, and circle of Delitzsch, is situated on an island formed by the Mulde, about 18½ miles north-east of Leipsic. The principal structures are the hospital, the infirmary, three churches, and the castle. From the last-mentioned, formerly known as Ilburg, and in the time of Henry the Fowler an important post of defence against the Sorbs and Wends, the town received its name. The industries include the manufacture of chemicals, cloth, quilting, calico, cigars, and agricultural implements, bleaching, dyeing, wax-refining, brick-making, and trade in cattle. In the neighbourhood is the iron-foundry of Erwinhof. The population was 10,312 in 1875.

EINBECK, or **EMBECK**, a town of Prussia, in the lafdrost of Hildesheim, and province of Hanover, formerly chief town of the principality of Grubenhagen, is situated on the Ilme, 39 miles south of Hanover. It possesses a cathedral, five churches, a Jewish synagogue, a progymnasium and other schools, and several endowed institutions. Among the manufactures are linen and woollen goods, spun stockings, carpets, sugar, leather, cigars, chemicals, and beer, for which last the place was once famous. Population in 1875, 6384.

Einbeck owes its rise to the frequent pilgrimages made in early times to the "Blood of the Saviour" at the cathedral chapel. It was a fortified Hanse town, and in 1542 joined the Smalcaldic League. On March 24, 1626, it was taken by Pappenheim, and on October 14, 1641, by Piccolomini; and during the Seven Years' War it was repeatedly occupied by the French.

EINSIEDELN, a town in the canton of Schwyz, in Switzerland, situated in the valley of the Sihl, eight miles N.N.E. of Schwyz. The Benedictine abbey of Einsiedeln, founded about the middle of the 9th century, was several times partially or wholly destroyed by fire. The present edifice, in the Italian style, was erected in 1704-19, and stands at an elevation of 2985 feet above sea-level. It contains a library of 40,000 volumes, 1190 manuscripts, and 1015 incunabula, and in connection with it are a priests' seminary, a gymnasium, and a lyceum. The emperors Otto the Great and Henry II. made valuable presents to the abbey, and in 1274 Rudolf of Hapsburg

created the abbot a prince. The treasury was plundered by the French in 1798. The abbey has for centuries been noted for its sacred image of the Virgin, which brings to it yearly an average of 150,000 pilgrims, chiefly on the 14th of September. Most of the buildings of Einsiedeln are inns for the entertainment of the pilgrims, with whom the inhabitants traffic in missals, sacred pictures, rosaries, crucifixes, and medallions. The Reformer Zwingli preached at Einsiedeln in 1516-18, and not far from the town is the house where Paracelsus is said to have been born. Population about 7650.

EISENACH, the chief town of the Eisenach circle and of the administrative department of Saxe-Weimar-Eisenach, lies in a romantic district at the north-west end of the Thuringian wood. It is situated on the Hörsel, at the junction of the Thuringian and Werra railways, and 44 miles west from Weimar. In its neighbourhood is the Wartburg, where Luther on his return from the Diet of Worms was imprisoned, and where from May 1521 to March 1522 he devoted himself to the translation of the Bible. On a high rock on the south side of the town are the ruins of the castle of Mädelstein. Eisenach is the birth-place of Sebastian Bach, and he and Luther were educated at its gymnasium, then the Latin school. Among the public buildings may be mentioned the tower of St Nicholas, the castle, rebuilt in 1742, and the town-house, erected in 1641. Eisenach has a manufactory for cotton cloth, and a large woollen and several other mills. Population in 1875, 16,163.

EISENBERG, a town in the west circle of the duchy of Saxe-Altenburg, and 24 miles W.S.W. of Altenburg. It is very old, and has changed possessors more than once, but was joined to Saxe-Altenburg in 1826. It possesses an old castle and a beautiful church. Its industries are principally woollen and porcelain manufactures, linen-weaving, and shoe-making. Population in 1875, 5509.

EISENBURG, or **VAS VÁRMEGYE**, a county of Western Hungary, on the Styrian frontier, inclosed on the north, east, and south by the counties of Sopron, Veszprim, and Szala, and on the west by the Styrian circle of Gratz. Its area is 1536 geogr. square miles. Though mountainous in the west and south, the land is generally fertile. The chief river is the Raab, which receives the Pinka, Sorok, Gyöngyös, and other streams. The natural and agricultural products consist of coals, mineral waters, quicksilver, corn, wine, fruit, and tobacco. Game, wild fowl, and fish are also plentiful. The population in 1870 amounted to 331,602, of whom nearly three-fourths were Roman Catholics, the rest chiefly Protestants and Jews. According to nationality about 140,000 are Magyars, 120,000 Germans, and the remainder Croats and Slovaks. The principal town is Szembathely or Stein-an-Anger.

EISENSTADT, or **KIS-MARTON**, a royal free town of East Hungary, in the vármegye or county of Sopron or Oedenburg, in 47° 51' N. lat. and 16° 30' E. long., is situated at the foot of the Leitha mountain range, not far from the west bank of Lake Neusiedl, 26 miles S.E. of Vienna. The town is famous as being the seat of Prince Eszterházy, whose castle of Kis-Martón is one of the finest palaces in Hungary. It was built by Prince Paul, palatine of Hungary, in 1683, but was improved and added to in 1805. The park, which is very large, has a fine orangery, and several conservatories, containing many thousand varieties of exotic plants. The town itself is walled round, and has three main streets, with an old church, a town-hall, hospitals, and monasteries of the Brothers of Charity and of the Franciscans. To the north of the town there are extensive zoological gardens. The population in 1870 amounted to 2476.

EISLEBEN (Latin, *Islebia*), the chief town of the Mansfield circle, in the government of Merseburg, province of Saxony, Prussia, is situated on the railway from Halle to Nordhansen and Cassel, 18 miles west from Halle. It consists of an old and a new town, the former being surrounded by walls. In the vicinity are extensive copper and silver mines, and the town itself possesses smelting furnaces, several breweries, and manufactories of linen, tobacco, and saltpetre. Among its principal buildings are—the old castle; the church of St Andrews, which contains numerous monuments of the counts of Mansfield; the church of St Paul and St Peter, in which is the font where Luther was baptized; the Royal Gymnasium, founded by Luther shortly before his death in 1546; and the hospital. Eisleben is celebrated as the place where Luther was born and died. The house in which he was born was burned in 1689, but was rebuilt in 1693 as a free school for orphans; that in which he died has lately been renovated, and his death-chamber is still preserved.

The first mention of Eisleben dates from the 11th century. During the insurrection of the peasants in 1525, it was partly destroyed, and it was immediately after this that the new town was founded. In 1780, when the countship of Mansfield became extinct, Eisleben came into the possession of Saxony, and in 1815 of Prussia. The population in 1875 was 14,378.

EISTEDDFOD, Yr (plural *Eisteddfodau*), the national bardic congress of Wales, the objects of which are to encourage bardism and music and the general literature of the Welsh, to maintain the Welsh language and customs of the country, and to foster and cultivate a patriotic spirit amongst the people. This institution, so peculiar to Wales, is of very ancient origin.¹ The term *Eisteddfod*, however, which means "a session" or "sitting," was probably not applied to bardic congresses before the 12th century.

The *Eisteddfod* in its present character appears to have originated in the time of Owain ap Maxen Wledig, who at the close of the 4th century was elected to the chief sovereignty of the Britons on the departure of the Romans. It was at this time, or soon afterwards, that the laws and usages of the Gorsedd were codified and remodelled, and its motto of "Y gwir yn erbyn y byd" (The truth against the world) given to it. "Chairs" (with which the *Eisteddfod* as a national institution is now inseparably connected) were also established, or rather perhaps resuscitated about the same time. The chair was a kind of convention where disciples were trained, and bardic matters discussed preparatory to the great Gorsedd, each chair having a distinctive motto. There are now existing four chairs in Wales, namely, the "royal" chair of Powys, whose motto is "A laddo a leddir" (He that slayeth shall be slain); that of Gwent and Glamorgan, whose motto is "Duw a phob daioni" (God and all goodness); that of Dyfed, whose motto is "Calon wrth galon," (Heart with heart); and that of Gwynedd, or North Wales, whose motto is "Jesu," or "O Jesu! na'd gamwaith" (Jesus, or Oh Jesus! suffer not iniquity).

The first *Eisteddfod* of which any account seems to have descended to us was one held on the banks of the Conway in the 6th century, under the auspices of Maelgwn Gwynedd, prince of North Wales. Maelgwn on this occasion, in order to prove the superiority of vocal song over instrumental music, is recorded to have offered a reward to such bards and minstrels as should swim over the Conway. There were several competitors, but on their arrival on

¹ According to the Welsh Triads and other historical records, the *Gorsedd* or assembly (an essential part of the modern *Eisteddfod*, from which indeed the latter sprung) is as old at least as the time of Prydain the son of Aedd the Great, who lived many centuries before the Christian era. Upon the destruction of the political ascendancy of the Druids, the *Gorsedd* lost its political importance, though it seems to have long afterwards retained its institutional character as the medium for preserving the laws, doctrines, and traditions of bardism.

the opposite shore, the harpers found themselves unable to play, owing to the injury their harps had sustained from the water, while the bards were in as good tune as ever. King Cadwaladr also presided at an *Eisteddfod* about the middle of the 7th century.

Griffith ap Cynan, prince of North Wales, who had been born in Ireland, brought with him from that country many Irish musicians, who greatly improved the music of Wales. During his long reign of 56 years he offered great encouragement to bards, harpers, and minstrels, and framed a code of laws for their better regulation. He held an *Eisteddfod* about the beginning of the 12th century at Caerwys in Flintshire, "to which there repaired all the musicians of Wales, and some also from England and Scotland." For many years afterwards the *Eisteddfod* appears to have been held triennially, and to have enforced the rigid observance of the enactments of Griffith ap Cynan. The places at which it was generally held were Aberffraw, formerly the royal seat of the princes of North Wales; Dynevor, the royal castle of the princes of South Wales; and Mathrafal, the royal palace of the princes of Powys; and in later times Caerwys in Flintshire received that honourable distinction, it having been the princely residence of Llewelyn the Last. Some of these *Eisteddfodau* were conducted in a style of great magnificence, under the patronage of the native princes. At Christmas 1107, Cadwgan, the son of Bleddyn ap Cynafyn, prince of Powys, held an *Eisteddfod* in Cardigan Castle, to which he invited the bards, harpers, and minstrels, "the best to be found in all Wales;" and "he gave them chairs and subjects of emulation according to the custom of the feasts of King Arthur." In 1176 Rhys ab Gruffydd, prince of South Wales, held an *Eisteddfod* in the same castle on a scale of still greater magnificence, it having been proclaimed, we are told, a year before it took place, "over Wales, England, Scotland, Ireland, and many other countries."

On the annexation of Wales to England, Edward I. deemed it politic to sanction the bardic *Eisteddfod* by his famous statute of Rhuddlan. In the reign of Edward III. Ifor Hael, a South Wales chieftain, held one at his mansion. Another was held in 1451, with the permission of the king, by Griffith ab Nicholas at Carmarthen, in princely style, where Dafydd ab Edmund, an eminent poet, signalled himself by his wonderful powers of versification in the Welsh metres, and whence "he carried home on his shoulders the silver chair" which he had fairly won. Several *Eisteddfodau* were held, one at least by royal mandate, in the reign of Henry VII. In 1523 one was held at Caerwys before the chamberlain of North Wales and others, by virtue of a commission issued by Henry VIII. In the course of time, through relaxation of bardic discipline, the profession was assumed by unqualified persons, to the great detriment of the regular bards. Accordingly in 1567 Queen Elizabeth issued a commission for holding an *Eisteddfod* at Caerwys in the following year, which was duly held, when degrees were conferred on 55 candidates, including 20 harpers. From the terms of the royal proclamation we find that it was then customary to bestow "a silver harp" on the chief of the faculty of musicians, as it had been usual to reward the chief bard with "a silver chair." This was the last *Eisteddfod* appointed by royal commission, but several others of some importance were held during the 16th and 17th centuries, under the patronage of the earl of Pembroke, Sir Richard Neville, and other influential persons. Amongst these the last of any particular note was one held in Bewper Castle, Glamorgan, by Sir Richard Basset in 1681.

During the succeeding 130 years Welsh nationality was at its lowest ebb, and no general *Eisteddfod* on a large scale appears to have been held until 1819, though several

small ones were held under the auspices of the Gwyneddigion Society, established in 1771,—the most important being those at Corwen (1789), St Asaph (1790), and Caerwys (1798).

At the close of the Napoleonic wars, however, there was a general revival of Welsh nationality, and numerous Welsh literary societies were established throughout Wales, and in the principal English towns. A large Eisteddfod was held under distinguished patronage at Carmarthen in 1819, and from that time to the present they have been held, almost without intermission, annually, several of them being under royal patronage. The following is a list of the principal Eisteddfodau since that date:—

1820, Wrexham; 1821, Carnarvon; 1822, Brecon; 1823, Carmarthen; 1824, Welshpool; 1826, Brecon; 1828, Denbigh; 1832, Beaumaris; 1834, Cardiff; 1835, Llanerchymedd; 1836, Liverpool; 1838, Merthyr; 1839, Liverpool; 1840, Abergavenny; 1842, Swansea; 1845, Abergavenny; 1849, Aberffraw; 1850, Rhuddlan; 1851, Tremadoc; 1853, Liverpool and Portmadoc; 1854, Festiniog; 1855, Dinas Mawddwy, Machraeth, and Morriston; 1858, Llangollen (memorable for its archaic character, and the attempts then made to revive the ancient ceremonies and restore the ancient vestments of druids, bards, and owtates); 1859, Merthyr; 1860, Denbigh; 1861, Conway and Aberdare; 1862, Carnarvon; 1863, Swansea and Rhyll; 1864, Llandudno; 1865, Aberystwith; 1866, Chester; 1867, Carmarthen; 1868, Ruthin; 1869, Llanerchymedd; 1870, Rhyll; 1871, Towyn; 1872, Portmadoc; 1873, Mold; 1874, Bangor; 1875, Pwllheli; 1876, Wrexham; and 1877, Carnarvon.

Besides these, innumerable local Eisteddfodau have been held during the last 50 years.

To constitute a provincial Eisteddfod it is necessary that it should be proclaimed by a graduated bard of a Gorsedd a year and a day before it takes place. A local one may be held without such a proclamation. A provincial Eisteddfod generally lasts three, sometimes four days, during which thousands of persons of all classes and from all parts of Wales and many English towns attend. Many of these being unacquainted with the Welsh language, a large portion of the public proceedings are conducted in English. A president and a conductor are appointed for each day. The proceedings commence with a Gorsedd meeting, opened with sound of trumpet and other ceremonies, at which candidates come forward and receive bardic degrees after satisfying the presiding bard as to their fitness. At the subsequent meetings the president gives a brief address; the bards follow with poetical addresses; adjudications are made, and prizes and medals with suitable devices are given to the successful competitors for poetical, musical, and prose compositions, for the best choral and solo singing, and singing with the harp or "Pennillion singing" as it is called, for the best playing on the harp or stringed or wind instruments, as well as occasionally for the best specimens of handicraft and art. In the evening of each day a concert is given, generally attended by very large numbers. The great day of the Eisteddfod is the "chair" day—usually the third or last day—the grand event of the Eisteddfod being the adjudication on the chair subject and the chairing and investiture of the fortunate winner. This is the highest object of a Welsh bard's ambition. The ceremony is an imposing one, and is performed with sound of trumpet. See CELTIC LITERATURE, vol. v. pp. 318, 319, and for authorities, p. 327.

(R. W.)*

* According to Jones's *Bardic Remains*, "To sing 'Pennillion' with a Welsh harp is not so easily accomplished as may be imagined. The singer is obliged to follow the harper, who may change the tune, or perform variations *ad libitum*, whilst the vocalist must keep time, and end precisely with the strain. The singer does not commence with the harper, but takes the strain up at the second, third, or fourth bar, as best suits the 'pennill' he intends to sing. . . . Those are considered the best singers who can adapt stanzas of various metres to one melody, and who are acquainted with the twenty-four measures according to the bardic laws and rules of composition."

EJECTMENT, in English law, was an action for the recovery of the possession of land, together with damages for the wrongful withholding thereof. In the old classification of actions, as real or personal, this was known as a mixed action, because its object was twofold, viz., to recover both the realty and personal damages. The form of the action as it prevailed in the English courts down to the Common Law Procedure Act, 1852, was a series of fictions, among the most remarkable to be found in the entire body of English law. The following outline is condensed from the work of Mr Sergeant Adams:—A, the person claiming title to land, delivers to B, the person in possession, a declaration in ejectment, in which C and D, fictitious persons, are plaintiff and defendant. C states that A has devised the land to him for a term of years, and that he has been ousted by D. A notice signed by D informs B of the proceedings, and advises him to apply to be made defendant in D's place, as he, D, having no title, does not intend to defend the suit. If B does not so apply, judgment will be given against D, and possession of lands will be given to A. But if B does apply, the court allows him to defend the action only on condition that he admits the three fictitious averments—the lease, the entry, and the ouster—which, together with title, are the four things necessary to maintain an action of ejectment. This having been arranged, the action proceeds, B being made defendant instead of D. The names used for the fictitious parties were John Doe, plaintiff, and Richard Roe, defendant, who was called the casual ejector. The explanation of these mysterious fictions is this. The writ of *ejectione firmæ* was invented about the beginning of the reign of Edward III. as a remedy to a lessee who for years had been ousted of his term. It was a writ of trespass, and carried damages, but in course of time the courts of common law added thereto "a species of remedy neither warranted by the original writ nor demanded by the declaration, viz., a judgment to recover the term and a writ of possession thereupon." The next step was to extend the remedy to cases of disputed title to freeholds. This was done indirectly by the claimant entering on the land and there making a lease for a term of years to another person; for it was only a term that could be recovered by the action, and to create a term required actual possession in the grantor. The lessee remained on the land, and the next person who entered even by chance was accounted an ejector of the lessee, who then served upon him a writ of trespass and ejectment. The case then went to trial as on a common action of trespass; and the claimant's title, being the real foundation of the lessee's right, was thus indirectly determined. These proceedings might take place without the knowledge of the person really in possession; and to prevent the abuse of the action a rule was laid down that the plaintiff in ejectment must give notice to the party in possession, who might then come in and defend the action. When the action came into general use as a mode of trying the title to freeholds, the actual entry, lease, and ouster which were necessary to found the action were attended with much inconvenience, and accordingly Lord Chief-Justice Rolle during the Protectorate substituted for them the fictitious averments already described. The action of ejectment is now only a curiosity of legal history. Its fictitious suitors were swept away by the Common Law Procedure Act of 1852. A form of writ was prescribed, in which the person in possession of the disputed premises by name and all persons entitled to defend the possession were informed that the plaintiff claimed to be entitled to possession, and required to appear in court to defend the possession of the property or such part of it, as they should think fit. In the form of the writ and in some other respects ejectment still differed from other actions. But now by the Judicature

Act, 1875, all actions are begun and carried on in the same manner, and an action for the recovery of land will, with very few exceptions, proceed in the same manner as any other action.

EKATERINBURG, or YEKATERINBURG, a town of Asiatic Russia, at the head of a department in the province of Perm, on the Siberian highway, about 238 miles to the south-east of Perm, in 56° 49' N. lat. and 60° 35' E. long. It is situated near the eastern skirt of the Ural Mountains, and occupies both banks of the Isset, which is there crossed by a dam and forms a valuable reservoir for industrial purposes. In 1834 it was made the seat of a suffragan bishop, and it has long been the head-quarters of the administration of the mines, not only for the immediate neighbourhood, but also for the Bogosloff, Goroblagodat, Perm, Zlatostoff, and Kam-Votkin districts. The streets are broad and regular, and several of the houses of palatial proportions. There are two cathedrals—St Catherine's founded in 1758, and Epiphany in 1774, with more than a dozen churches and a monastery, two gymnasiums, a departmental school, a city infirmary, a workmen's hospital, an almshouse, a children's home, a prison, a theatre, and a museum opened in 1853. Besides the Government mint for copper coinage, which dates from 1735, the Government engineering works, and the imperial factory for the polishing of malachite, jasper, marble, porphyry, and other ornamental stones, the industrial establishments comprise tallow-factories, soap-works, glue-works, rope-works, distilleries, potteries, and carriage factories. The trade is very extensive, especially in cattle, grain, iron, woollen and silk stuffs, and colonial wares; and besides a weekly market there are two annual fairs. The population in 1860 numbered 19,832, mostly belonging to the Greek Church, only 47 being Catholics, 198 Protestants, and 36 Mahometans; in 1871 it had increased to 25,233.

Ekaterinburg took its origin from the mining establishments founded on the spot by Peter I. in 1723, and received its name in honour of Catharine I. Its development was greatly promoted in 1763 by the Siberian highway, which till then had passed by Verkhoturie, being diverted so as to pass through it; and the gradual extension of mining operations in the district has maintained its prosperity. In 1781 the town was transferred from the Tobolsk department to the government of Perm, and in 1863 passed from the jurisdiction of the Administration of Mines to the ordinary civil jurisdiction.

EKATERINODAR, the chief town of the Russian government of Kuban, on the right bank of the Kuban, near the confluence of the Karasuk, in 45° 3' N. lat. and 38° 30' E. long., 1400 miles from St Petersburg and 555 north-west of Tiflis. It is badly built on a swampy site exposed to the inundations of the river; and its houses, with few exceptions, are slight structures of wood and plaster. Six churches, a gymnasium, two schools, and a hospital are the principal public buildings. None of the industrial establishments, which comprise soap-works, tanneries, brick-works, and potteries, are of more than local importance; but there is a fair trade in horses, cattle, sheep, wool, and fish. In the neighbourhood is a large garden and orchard maintained by the Government for the encouragement of horticulture. The town dates from the reign of Catherine II., when in 1792 the Zaporogian Cossacks were transferred to the Kuban district. In 1860 the population amounted to 9620, mainly Cossacks; in 1871 it was 17,622.

EKATERINOSLAFF, or EKATERINOSLAVSKAYA GUBERNIE, a government of Southern Russia, which lies partly to the W. of the Dnieper, stretches E. to the Donetz and the Kalmius, and in the S. reaches the Sea of Azoff between the mouths of the Berda and the Kalmius. It is watered by the Dnieper for 220 miles, and bounded by the Donetz for 132. The district of Rosstov, lying round the head of

the Gulf of Taganrog, though naturally a portion of the Country of the Don, is also assigned to Ekaterinoslaff. According to the military survey, the area of the government is 26,095 square miles, or 59,185 square versts; according to Schweizer, only 25,644 square miles, or 58,338 square versts. Its surface is a steppe-like plain, relieved here and there by considerable elevations, and traversed by deep ravines and river courses. The most important range of hills, or those forming the water-shed between the tributaries of the Donetz and the independent affluents of the Sea of Azoff, attains no greater height than 530 feet above sea-level. A line drawn from near the mouth of the Orel parallel with the Dnieper as far as the town of Ekaterinoslaff, and thence to the village of Karakub on the Kalmius, divides the government into two geological districts, of which the south-western is distinguished by crystalline and the north-eastern by sedimentary rocks. Of the former the predominant variety is gneiss, interrupted by numerous upheavals of granite, syenite, diorite, and serpentine. The latter belong to several different formations. Carboniferous strata occupy the greater part of the districts of Slavianserbsk and Bakhmut and part of Pavlogradsk and Alexandrofsk; Permian strata occur within a very limited area in Bakhmutsk; Cretaceous strata form a narrow strip along the northern boundary of the government from Bakhmutsk to the confluence of the Orelka and the Orel; and Tertiary strata extend through nearly all the district of Novomoskoff and the southern part of Pavlogradsk. The mineral deposits of the government are of great value. Anthracite and coal are distributed along the northern Donetz, the Lugan, the Miuschik, the Kalmius, and various other streams. The quantity of coal obtained in 1861 exceeded 1,200,100 puds. Iron ore is present in the same districts, and is successfully worked in several places, as at the Government establishments on the Lugan. Excellent whetstone is procured in the Slavianserbsk district, and transported throughout Russia. Asbestos, millstones, gypsum, marl, and rock salt, as well as building materials, are among the minor products. There are altogether about 200 lakes in the government, the largest, which is called the Soleni Liman or Salt Lagoon, though the water is fresh, has an area of nearly three square miles; and next in size is the Tememitz lake near Rostoff. The soil is for the most part very fertile, and agriculture is the principal occupation. Wheat is the staple cereal, and forms an important article of export; but rye, barley, and millet are cultivated for local consumption and distillation. Since about 1850 the culture of flax has attained considerable importance; wild rape-seed is also exported, and in small quantities hemp and the sunflower are grown. The sloe thorn is very abundant, and the fruit is manufactured into a wine called Terevka. The German colonists of Khorlitz and Alexandrovka and the Greeks of Mariupol cultivate tobacco—the former principally a poor American variety for local consumption, the latter Turkish for export. Potatoes are grown only in gardens, as to plant them in the fields is regarded as prejudicial. Horticulture is poorly developed, but there are beautiful public gardens at Taganrog and Ekaterinoslaff, the Petrofski park in the former city being also the oldest in the government. About 7,209,000 acres, or 45 per cent. of the territory of the government, is devoted to pasturage; and in 1861 there were 2,670,000 sheep, 730,000 neat, 200,000 horses. Only about two per cent. of the surface is occupied by wood, and even that is almost exclusively confined to the river courses, especially of the Samara and the Dnieper. The trees are almost exclusively deciduous, oak predominating, and elm, larch, black poplar, poplar, and aspen occurring.

In 1860 the total population was 1,138,749, and in 1867, 1,281,482. At the former date there were about 35,000 Greeks, more than 23,000 Jews, more than 20,000 Germans, 19,000 Armenians, 9000 Moldavians and Wallachians, 7000 Poles, 7000 Lithuanians, 5000 Servians, and 5000 Gypsies; while the Little Russians and the Great Russians stood to each other in the ratio of 83 to 17. Upwards of 5500 were Russian dissenters or Raskolniks, 20,318 Protestants, and 7040 Catholics. Two cities only, Rostoff and Taganrog had more than 20,000 inhabitants; four, Ekaterinoslaff, Nakhichevan, Bakhmut, and Petrokovka, had upwards of 10,000; and several, such as Novomoskoffsk, Pavlograd, Mariupol, and Azoff had more than 5000.

EKATERINOSLAFF, a town of European Russia, capital of the above government, is situated on the right bank of the Dnieper, at a height of 210 feet above the sea, 984 miles from St Petersburg and 600 from Moscow, in 48° 21' N. lat. and 34° 4' E. long. If the suburb of Novi Koindak be included, it extends for upwards of four miles along the river, and its average breadth is about 1½ miles. The oldest part lies very low, and is consequently much exposed to floods. Contiguous to the town on the north-west is the royal village of Novi Maidani or the New Factories, and in the south-east Kazannaya Mandrikovka. Only about 200 houses are built of stone. The bishop's palace, eight churches, a Raskolnik place of worship, a synagogue and four Jewish oratories, a gymnasium, a library, and several benevolent institutions, make up the list of the public buildings. The house now occupied by the Nobles' Club was formerly occupied by Potemkin. Among the industrial establishments are brickworks, foundries, flour-mills, and numerous tallow-boileries and soap-works. The general trade is rather restricted by the position of the town above the rapids of the Dnieper; but there is a very extensive trade in wood. Three yearly markets are held, at the largest of which the movement amounts to upwards of 2,200,000 roubles. Population in 1861, 18,881, of whom 3472 were Jews; in 1871, 24,267.

On the site of the town of Ekaterinoslaff there formerly stood the Polish castle of Koindak, built in 1635 by the French general Beauplan. The Cossacks, having destroyed the castle, founded the villages of Old and New Koindak and Polvitza. In 1786, the town was established by Potemkin, and in the following year the empress, Catherine II., with her own hand laid the foundation stone of the Cathedral of the Transfiguration. The schemes of Potemkin for the extension of the city were neglected after his death, and Paul I. changed the very name into Novo Rossiesk. The original name was restored in 1862, and the city raised to its present rank. In 1830, the cathedral was built on the site originally proposed, but according to a less extensive scale.

EKHMİN, or AKHMİN, a town of Upper Egypt, a short distance from the right bank of the Nile, between two and three miles above Suhag. It is a place of about 3000 or 4000 inhabitants, has several mosques and two Coptic churches, maintains a weekly market, and manufactures shawls and checked cotton. Outside of the walls are the ruins of two ancient temples, one of which, identified by an inscription of the 12th year of the emperor Trajan as that of Pan, was regarded by Abulfeda as among the most important in Egypt.

Ekhmin, in Coptic Khmin or Shmin, is the ancient Chemmis or Panopolis, chief town of the Chemmite nome in the Thebaid, and, according to Strabo, inhabited by skilful stone-cutters and linen-weavers. It was reputed one of the oldest cities in the country. Herodotus particularly mentions a temple of Perseus, and asserts that the inhabitants celebrated gymnastic games in honour of this hero; but it has not been ascertained to which of the Egyptian gods this account should be assigned. Panopolis probably decayed with the rise of Thebes, and long after it suffered greatly at the hands of the Arab invaders. At the time of Pococke's visit in 1738, it was still the seat of a powerful emir, who extended his protection to the Coptic Catholics; but the dynasty is long ago extinct, leaving nothing but its traditions and sepulchres behind. Nonnus, the Greek poet, was born at Chemmis in 410, and Nestorius died and was buried there about 447.

EKRON, in the Septuagint and Apocrypha Accaron (Ἀκκαρών), a royal city of the Philistines, identified with

the modern Syrian village of Akir, five miles from Ramleh, on the southern slope of a low ridge separating the plain of Philistia from Sharon. Though included by the Israelites within the limits of the tribe of Judah, and mentioned in Judges xix. as one of the cities of Dan, it was in Philistine possession in the days of Samuel, and apparently maintained its independence. According to the narrative of the Hebrew text, here differing from the Septuagint and Josephus, it was the last town to which the ark was transferred before its restoration to the Israelites. Its maintenance of a sanctuary to Beelzebub is mentioned in 2 Kings i. At the time of the Crusades it was still a large village; but now, according to Porter, it contains only 50 mud houses, and has no visible remains of antiquity except two finely built walls.

ELAGABALUS. See HELIOGABALUS.

ELAM. This is the name given in Scripture to the province of Persia called Susiana by the classical geographers, from Susa or Shushan its capital. In one passage, however (Ezra iv. 9), it is confined to Elymais, the north-western part of the province, and its inhabitants distinguished from those of Shushan, which elsewhere (Dan. viii. 2) is placed in Elam. Strabo (xv. 3, 12, &c.) makes Susiana a part of Persia proper, but a comparison of his account with those of Ptolemy (vi. 3, 1, &c.) and other writers would limit it to the mountainous district to the east of Babylonia, lying between the Oroatis and the Tigris, and stretching from India to the Persian Gulf. Along with this mountainous district went a fertile low tract of country on the western side, which also included the marshes at the mouths of the Euphrates and Tigris and the north-eastern coast land of the Gulf. This low tract, though producing large quantities of grain, was intensely hot in summer; the high regions, however, were cool and well watered. The whole country was occupied by a variety of tribes, all speaking agglutinative dialects allied to each other and to the so-called Accadian language of primitive Chaldea, but in very different stages of civilization. The most important of the tribes were the natives of southern Susiana, called Anzan in the cuneiform inscriptions, who established their capital at Susa, and founded a powerful monarchy there at a very early date. Strabo (xi. 13, 3, 6), quoting from Nearchus, seems to include them under the Elymaeans, whom he associates with the Uxii, and places on the frontiers of Persia and Susa; but Pliny more correctly makes the Eulaeus the boundary between Susiana and Elymais (N. H., vi. 29-31). The Uxii are described as a robber tribe in the mountains adjacent to Media, and their name is apparently to be identified with the title given to the whole of Susiana in the Persian cuneiform inscriptions, *Uwaja*, or "Aborigines." *Uwaja* is probably the origin of the modern Khuzistan, though Mordtmann would derive the latter from *خوز* "a sugar-reed." Immediately bordering on the Persians were the Amardians or Mardians, in whom we may see the Apharsathchites and Apharsites of Ezra iv. 9, as well as Khapirti or Khalpriti, the name given to Susiana in the Protomedic cuneiform texts, which are written in the agglutinative dialect of the Turanian Medes and northern Elamites. Khapirti appears as Aipir in the inscriptions of Mal-Amir. Passing over the Messabate, who inhabited a valley which may perhaps be the modern Mäh-Sabadan, as well as the level district of Yamutbal or Yatbur (with its capital Duran or Deri) which separated Elam from Babylonia, and the smaller districts of Characene, Cabandene, Corbiana, and Gabiene mentioned by classical authors, we come to the fourth principal tribe of Susiana, the Cissii (*Æsch., Pers., 16*; Strab. xv. 3, 2) or Cossei (Strab. xi. 5, 6; xvi. 11, 17; Arr., *Ind., 40*; Polyb. v. 54, &c.), the Cassi of the cuneiform inscriptions. So

important were they, that the whole of Susiana was sometimes called Cissia after them as by Herodotus (iii. 91; v. 49, &c.). In fact, Susiana was only a late name for the country, dating from the time when Susa had been made a capital of the Persian empire. The Accadians called it Numma, "the highlands" (compare the Vogul *numan*, "high"), or 'Subarti, with the same meaning, and of this the Semitic *Elamu* (from *עלם*) was only a translation. Such was also the signification of the native Khapir or Aipir, also written Khubur, which is made synonymous with 'Subarti (comp. Eber, Gen. xi. 14). The Assyrian inscriptions have disposed of the suggestion, first made by J. Müller and Lassen, that Elam is a corrupt form of the Indo-European Airyama.

The principal mountains of Elam were on the north, called Charbanus and Cambalidus by Pliny (vi. 27, 31), and belonging to the Parachoathras chain. In the inscriptions they have the general name of "mountains of the east," which extended into Media, where "the mountain of Nizir," or "the mountain of the world," the present mount Elwend, was believed to be the spot on which the ark had rested, and the cradle of mankind. There were numerous rivers flowing into either the Tigris or the Persian Gulf. The most important were the Ulai or Eulaeus (*Küran*) with its tributary the Pasitigris, the Choaspes (*Kerkhah*), the Coprates (river of *Dis* called *Itite* in the inscriptions, the Hedyphon or Hedyppus (*Jerrahi*), and the Oroatis (*Hindyan*), besides the monumental Surappi and Uku, or "white river," perhaps to be identified with the Hedyphon and Oroatis, which fell into the sea in the neighbourhood of the Caldei of Bit-Yagina, of Khindar, and of the Gambulai, in the marshy region at the mouth of the Tigris. Shushan or Susa, the capital, now marked by the mounds of *Shush*, stood near the junction of the Choaspes and Eulaeus (see *Susa*); and Badaca, Madaktu in the inscriptions, lay between the *Shapur* and the river of *Dis*. Among the other chief cities mentioned in the inscriptions, may be named Neditu, Khaltemas, Din-sar, Babilu, Bit-imbi, Khidalu, and Nagitu on the sea coast. Here, in fact, lay some of the oldest and wealthiest towns, the sites of which have, however, been removed inland by the silting up of the shore. The monumental Dilvun, for instance, which according to Sargon was an island 30 *caspu* from the land, is now probably represented by *Bunder Dellim*.

The civilization of southern Elam was of very great antiquity. The Accadi or "Highlanders," who founded the cities and civilization of primeval Chaldea, descended from its mountains, carrying with them the picture-writing which afterwards developed into the cuneiform syllabary. An examination of the syllabary shows us that the only animals with which they were acquainted were the ass, the ox, the sheep, the gazelle, the antelope, the bear, the wild bull, the dove, the snake, the fly, the flea, the moth, the bee, and different species of fish,—horses, called the "animals of the east," being a subsequent importation. Neither the palm nor the vine were known before their emigration into Babylonia; indeed, Strabo states that the vine was first introduced into Susiana by the Macedonians. The different tribes of the country were constantly invading Babylonia, and from time to time imposed their dominion upon it. About 2280 B.C. (according to the date furnished by Assur-bani-pal), the Elamite king Cudur-nankhundi carried away the image of the goddess Nana from Babylonia to Shushan, and in Gen. xiv. we find Chedorlaomer or Cudur-lagamar suzerain of the Babylonian princes. Cudur-mabug, the son of Simti-Silkhesk, king of Yamutbal, founded a dynasty in Chaldea, which lasted for two generations, his son Rim-Agu or Eri-Acu (Arioch) of Larsa being afterwards conquered by Khammuragas. Khammuragas himself was a Cassite, and the dynasty he founded at Babylon, which he made for the first time the capital of the country, continued for several centuries, Cudur-mabug, in 1270 B.C. Another Cassite dynasty had ruled Babylonia at a very much earlier time, and one of its kings, Agu-kak-rimi, had restored the great temple of Bel at Babylon. Elamite raids recommenced within a few years after the overthrow of the second Cassite dynasty, Elamites from time to time appear as kings of Babylonia, and about 1200 B.C. the

whole country was ravaged and desolated by the Elamite Cudur-nankhundi II. Revenge for this, however, was shortly afterwards taken by the Babylonian Nebuchadrezzar. Subsequently, we find Elam and Babylon in alliance against the growing power of Assyria, and in the 8th and 7th centuries B.C.; when Babylonia was alternately under the sway of the Assyrian princes and of Chaldean and other adventurers from the districts on the Persian Gulf, Elam played a large part in its political history. Tiglath-Pileser II., in 745 B.C., first overran the sea-coast as far as the Uku, and in 721 Sargon met Khumba-nigas the elamite in battle at Duran, and drove him across the Assyrian frontier. After the establishment of the Assyrian empire in the west and north, and the reduction of Babylonia to a dependent province became a necessity, and this involved the weakening and final conquest of the powerful kingdom of Elam itself. The struggle lasted through the reigns of four Assyrian kings, Sargon, Sennacherib, Esarhaddon, and Assur-bani-pal, and the overthrow of Elam was eventually effected only by the help of internal discord and civil war. In 710, Sutruk-nankhundi was driven from Yatbur and Rasi, on the Babylonian frontier, and his Babylonian ally Merodach-baladan left to his fate. In 704 the Elamites and Babylonians were defeated at Cis by Sennacherib, and in the following year the Cassi in the north-east were reduced to submission. In 697 B.C., the fleet of Sennacherib pursued Merodach-baladan and his followers to Nagitu and Khilman, at the mouth of the Eulaeus, where the Elamites had given them shelter; the emigrants and their Susian allies were scattered, and the towns burned. Meanwhile, Cudur-nankhundi, the Elamite monarch, had marched into Babylonia; he was driven back, however, by Sennacherib, 34 of his cities were destroyed, and he himself fled from Madaktu to Khaidala. Three months after he died, and his brother and successor, Umman-minan, at once began to collect allies from all sides, and to prepare for resistance. The terrible defeat at Khalule in 692, however, broke the power of Elam, and made Babylonia an Assyrian province. Umman-aldas I. remained on friendly terms with Esarhaddon, but his murder by his two brothers, Urtaki and Teumman, caused the war-party to recover its ascendancy, and Urtaki made an unsuccessful raid into Babylonia. On his death, his brother Teumman succeeded, in virtue of the law by which the crown passed to the brother and not to the sons of the deceased monarch, and almost immediately provoked a quarrel with Assur-bani-pal by demanding the surrender of his nephews, who had taken refuge at the Assyrian court. The Assyrians followed the Elamite army to Shushan, where a battle was fought on the Eulaeus, in which the Elamites were defeated, Teumman was captured and slain, and Umman-igas, the son of Urtaki, made king, his younger brother Tammartu being assigned the district of Khidalu. Umman-igas afterwards assisted in the revolt of Babylonia, but Tammartu raised a rebellion against him, defeated him in battle, cut off his head, and seized the crown. Tammartu marched to Babylonia; while there, his officer Indabigas, made himself king at Shushan, and drove Tammartu to the coast, where he fled to Assur-bani-pal. Indabigas was himself defeated and killed by a new pretender, Umman-aldas II., who was opposed, however, by three other rivals, two of whom maintained themselves in the mountains until the Assyrian conquest of the country, when Tammartu was first restored and then imprisoned, Elam being wasted with fire and sword. The return of Umman-aldas led to a fresh Assyrian invasion; the Elamite king fled from Madaktu to Dur-undasi, Shushan and other cities were taken, and the Elamites utterly routed on the banks of the Itite. The whole country was reduced to a desert, Shushan was plundered and razed to the ground, 32 statues of its kings "of silver, gold, bronze, and alabaster" being carried off, and Susiana was made an Assyrian province in 640 B.C. The language of the Hebrew prophets seems to imply that Elam recovered its independence, but was again conquered by Nebuchadrezzar; on the fall of the Babylonian empire it passed to Persia, the Susian king Abradatas, mentioned in Xenophon's romance of the *Cyropædia* (vi.), being probably unhistorical. Darius formed it into a satrapy, with a tribute of 300 talents (Hdt. iii. 91). Shushan or Susa was rebuilt, and became the capital of the empire. Twice at least, however, the Susians attempted to revolt in the early part of the reign of Darius, under Assina or Atrines, the son of Umbadara, and Martiya, the son of Issainsakriti, who called himself Immanes; but they gradually came to be completely Aryanized, and their old agglutinative dialects were in course of time supplanted by the Aryan Persian from the south-east.

Among the Elamite divinities may be mentioned Lagamar or Lagamal, and Armannu, the secret title of Susinak, "the god of Shushan," who was believed to go every year to Dilvun. His oracle stood just outside the city, and his image was held too sacred to be seen by the eyes of a mortal.

See Loftus, *Chaldea and Susiana*, 1857; Oppert in the *Transactions of the Oriental Congress*, 1864, and *Records of the Past*, vii. 79, 1877; and Sayce on the "Cuneiform Inscriptions of Elam and Media" in the *Transactions of the Society of Biblical Archaeology*, iii. 2, 1874. (A. H. S.)